

To the R E A D E R.

T H E F O L L O W I N G

S E R M O N

W A S P R E A C H E D I N

CANNON-STREET, MANCHESTER,

BY THE REV. CALEB WARHURST,

A Minister of remarkable Affection and Zeal, equalled by few
in his Time.

* * It may seem particular, that this SER-
* MON should appear in public now, the Au-
thor having been dead above Twelve Years;
the Reader is desired to take Notice, it was not
intended by the Author for public Inspection,
nor do those FRIENDS (at whose particular re-
quest it is now made public) think it preferable
to any other he preached, but as it is the only
one found among his Papers in Long Hand;
and being on an useful Subject, their desire of
having something by them of the Works of a Man
so much beloved, is the Reason why the Reader
is favoured with a sight of this.

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A C T S 13, 39.

And by Him all that believe are justified from all Things, from which ye could not be justified by the Law of Moses.

IN the preceding chapters the sacred historian is giving us on account of the spreading of the Gospel amongst the Jews, chiefly by St. Peter's preaching or ministry ; and proceeds in this chapter to give us an account also of the wonderful propagation of it amongst the Gentiles, by the instrumentality of Paul and Barnabas. It was said by old Simeon, Luke 2, 32, *That he should be a light to lighten the Gentiles, and the glory of his people Israel.* And so it came to pass, there being many of the Jews gathered in, but much more of the Gentiles, according to the Prophet II. 54, 1, *Sing O barren thou that didst not bear, &c.*

We may observe that in the 11th chapter of this book, that upon the persecution that rose about Stephen, the Disciples were scattered hither and thither ; and some happened to go down to Antioch, and preach the Lord Jesus, and many believed. Satan was here beaten with his own weapons. While he is persecuting the Christians and scattering them, they are scattering the seed of the Gospel, and pulling down his kingdom, the blood of the martyrs is the seed of the church. These Disciples that went to Antioch were of Cyprus and Cyrene, and the hands of the Lord was with them in assisting them to speak with power and demonstration, and blessing their labours. When God takes the work into his hands, his ministers shall work wonders.

Now when the Apostles at Jerusalem had heard this, that many were converted to the faith at Antioch, they sent Barnabas ; no doubt it was matter of joy to hear that the work of their Lord and Master was going on in any place, even though it was by men of Cyprus and Cyrene : probably these were not commissioned by the Apostles, but God had commissioned them, and confirmed their mission, by blessing their labours ; certainly it is the most valid proof of a persons being sent of God, if he makes him instrumental to the conversion of souls, whatever men may think of it. They sent Barnabas, who was

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a good man, and full of the holy ghost, and of faith ; a very proper person to carry on the work ; these are certainly the most excellent qualifications of a minister of Christ ; full of the holy ghost, and of faith, and a good man. He was found in the faith had the spirit of God with him, and his life and preaching were agreeable ; he was all of a piece, and we find his labours were successful, “ much people were added to the Lord.” Now Barnabas having staid there awhile, we find, he went forth to seek Saul, as knowing him to be a very proper and fit person to carry on the work that place ; and having found him, brought him to Antioch, and there they joined together heart and hand, for the space of a year, preaching the Gospel, and no doubt many were added to the church, such as should be saved : O how beautiful it is, when ministers (having a single eye to the glory of God, and the good of souls) can join together, speaking the same things, and helping one another in the work of the Lord.

Now in the beginning of this chapter where our text is, we are told who they were that were prophets or teachers in the church at Antioch ; they were no less than five ; Christ was now making good his promise ; he was now ascended up on high, led captivity captive, and giving gifts to men ; now he was sending pastors after his own heart ; here was Barnabas, Simeon, and Lucias, and Manæn, and Saul ; probably these three were there before Barnabas and Saul came. It is very observable, that this Manæn had been brought up with Herod, he was a courtier, and yet now became a preacher, now a follower of the despised Galilean : O the wonders of grace ! Not many mighty, not many noble are called ; but here is one, from a courtier turned preacher ; some think he was converted by John Baptist preaching ; however it was, no doubt he was converted, and like Moses now chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Now we find that when these ministers were together and fasted, the Holy Ghost said, “ Separate me Barnabas and Saul, for the work whereunto I have called them.”

They had been labouring together for the Lord in this place, and been instrumental in raising up a church : now God thought fit to visit some other countries and cities, and therefore he said *seperate* &c. They were now going out upon an extraordinary errand, and therefore they were set apart by fasting, prayer, and imposition of hands ; we do not find it was so with the other teachers, when they went to Antioch ; but here it is thought proper that Paul and Barnabas should be thus solemnly set apart ; they had preached the Gospel, and been instrumental in converting souls before, which proved their

their mission from God ; but now it is thought fit to separate them thus more peculiarly to their work. Paul and Barnabas being thus sent forth, they pass from one place to another preaching the Gospel of the kingdom, until they come to another Antioch in Pisidia ; and as their manner was, went into the synagogue of the Jews ; for though the Apostles were sent chiefly to the Gentiles, yet we find they tendered it first to the Jews ; so here we find, that after the reading of the law and the prophets, the rulers of the synagogue said unto them, saying, " Ye men and brethren, if ye have any word of exhortation to the people, say on." How they came to know that they were preachers is not certain, or why the rulers were so kind ; perhaps this may be ascribed to the over-ruling providence of God ; however, having this fair and favourable opportunity, Paul (that bold champion in his master's cause) stood up, and beckning with his hand, began his sermon ; a notable sermon indeed ! It consists of three parts: 1. The preface or prologue. 2. The historical part. 3. The practical part. His preface : he beckening with his hand, said, " Ye men of Israel, and ye that fear God, give audience." And then, 2, in order to gain better on his auditory, and to bring about that which he chiefly intended, he runs through a part of the History of the Old Testament, concerning the privileges and favours God bestowed on them. This he runs to David, and from him sweetly glides into a description of Christ, his promised seed ; this he confirms by John Baptist's ministry or testimony ; and then comes to make application of what he had delivered, " Men and brethren, &c. to you is the word of this salvation sent, &c. and then goes on further to shew the death and resurrection of Christ. Now as this was most difficult to be believed by them; because you know the Jews had given large money to the soldiers, to say, that his Disciples came by night and stole him away, and this, no doubt, was spread amongst them ; so the Apostle endeavours to prove it, and this he does plainly from what is said in the 2d Psalm, and also in 16th, which he shews could not be applied to David himself, but to Christ, who saw no corruption : and having thus proved the point, he is endeavouring to press it home upon their minds, by an use of exhortation and comfort and terror ; *Be it known, &c.* Now the words I first read to you, you see, are a part of St Paul's application of this excellent sermon at Antioch, by which he is endeavouring to bring them off, from trusting and depending on their law for justification. The words are very comprehensive, and may include almost all the Gospel ; and as they were necessary to be preached by the people at Antioch, so I think they are al-

together necessary now ; for it is by the same Jesus that you and I must be justified ; it is by the same faith we must be saved. I would, therefore, in the words of the Apostle, say, *Be it known unto you, therefore, that ye are now before me, that through this man, &c.*

The great doctrine that is couched in the words is, that of justification, which is of the highest importance, without which we cannot be happy here, nor happy hereafter ; on this depends our peace with God, the acceptance of our persons and services, and our eternal salvation ; if we are not justified, we can never be glorified ; therefore it may well be thought necessary to be acquainted with this fundamental article of our faith, as Luther *Articulus stantis aut Cadentis Ecclesiae*, And that I may be some way helpful to those that are ignorant of this grand point, and stablish those that know it, I shall proceed in the following method :

- I. Shew what it is to be justified.
- II. How we must be justified, not by Moses but Christ.
- III. What we are justified from ; from all things.
- IV. Who they are that are justified ; all that believe.
- V. Apply the whole.

Ist, Then, I am to shew, what it is to be justified, or what is meant by the term ; and I cannot give a better definition of this, or more agreeable to the sacred Scriptures, than that given by the reverend assembly of divines in their shorter Catechism, " It is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ, imputed to us, and received by faith alone." So that justification consists of two parts ; 1st, pardon of sin ; 2d, the acceptation of our persons as righteous. Justification is a word often used by the Apostle, it is a law term, of a forensick signification, and is always used to signify a person pronounced righteous, upon finding him on trial to be so ; it is opposed to a judicial sentence of condemnation ; you know a criminal being upon trial found guilty, he has a sentence pronounced upon him, a sentence of condemnation ; but if he be found upon trial not guilty, he has a sentence of absolution pronounced on him, that he is to be absolved, or justified legally ; so when any are justified before God, they are such as on strict trial and examination are found not guilty, but perfectly righteous and innocent ; and therefore have a sentence of absolution passed on them. But if this be so, if none are justified but such as are found perfectly righteous, and free from all crimes that can be laid against them, how then can man be justified with God ? Job, 25, 4: Yea, may we not repeat the question ? How can man be justified

fied with God ? We that are sinners, we that have broke his laws, and disobeyed his commands ; if we are arraigned, called to the bar of God, our cause examined, and evidence produced against us, we shall be found guilty, Rom. 3, 19. *Every mouth will be stopped, and all the world become guilty before God.* Now is it not a question of the last importance to know how man must be justified with God ? And the answer to this was the second thing I proposed to shew ; and this may be done both negatively and positively, (as it is expressed in our law text) not by the law of Moses, but by him, meaning Christ. 1st, negatively, Not by the law of Moses ; by this we may understand both the ceremonial law, and the moral law ; for neither of these can justify us before God, as may be proved. 1st, With regard to the ceremonial law : this was only a shadow of good things to come, Heb. 10, 1, 2, &c. It is not possible that the blood of bulls and goats should take away sin ; God indeed appointed them, but they were only as types and figures, and could never make the comers thereunto perfect ; if they had not faith to look through these to a greater sacrifice of atonement, even the Lord Jesus Christ, they could not receive the pardon of sin, nor be justified before God ; it is not possible that the, &c. it is not possible two ways (1) from divine institution, they were never appointed to take away sin, they were a shadow of it, to represent it, but never designed to do it ; no, the blood that was to be the sacrifice of atonement for sin, was shed from the foundation of the world ; and therefore God, in the appointment of these, would only represent, not supersede that great sacrifice. (2) It was impossible as to the nature of things : How could the blood of a beast expiate, or take away the sin of a man ? How could the sprinkling of the blood of these beasts justify the sinner in the sight of God ? Full satisfaction must be made for sin, before sin could be expiated ; and thus these sacrifices could never do ; no, they were altogether insufficient. If we offer thousands of rams, or ten thousand rivers of oil ; if we give our first-born for our transgression, or the fruit of our body for the sin of our soul, it will not avail ; we are never the nearer justification in the sight of God, Micah 6, 6, 7. 40 Pl. 6, *Sacrifice and Offering thou didst not desire.* Psalm 51, 16, *Thou desirest not sacrifice,* &c. David was sensible that burnt offerings and sacrifices were not sufficient to wash away sins ; “ Thou delightest not in burnt offering ; that is, by way of expiation, otherwise I would have given it.” But (2) How can man be justified with God ? Not by the law of Moses, as it may be understood of the moral law ; by the deeds of the law no flesh can be justified, Rom. 3, 20, Gal. 2, 16. Now that the
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Apostle means the moral and not the ceremonial law, as some affirm, (I think) is evident from the antitheses that is here. It is not, I humbly conceive, betwixt that of the ceremonial law and the moral law; but betwixt the law of works called the deeds of the law, and the law of faith; and if we observe the Apostle's arguments, they are very strong and nervous to prove the point; that by the deeds of the moral law no flesh can be justified. By the expression, no flesh, he means no person, whether Jew or Gentile, bond or free; they are all alike for that, for he had before proved, that all have sinned, and come short of the glory of God; and that all the world is guilty before God. Now one reason he gives for this is, because (says he) by the law is the knowledge of sin; that is, it discovers sin to us, and condemns for it; that is all the law can do, and that it is all it was designed to do, it was added because of transgressions until the seed should come, Gal. 3, 19. It was given as a school master, to bring us to Christ, but never to justify us; no, it cannot, because it condemns us; the same law cannot acquit and condemn at the same time; a man (as I have observed) must be perfectly righteous before he can be justified legally, and as we have all broken the law, are originally and actually sinners; so we are condemned by it: It is so strict and holy it will not admit of the least deviation from it, either in thought, word, or deed; it requires perfect obedience from the beginning of our time to the end of it; and if we offend in one point, we are guilty of all, Gal. 3, 10. Indeed if we could perform this perfect personal, and perpetual obedience; we might be justified before God and have whereof to glory; but alas we cannot; we have lost our power; none ever could keep the law of God perfectly but the first Adam; none ever did keep it perfectly but the second Adam, and therefore in this sense we cannot be justified by the law of Moses. Another reason may be this, because all we do or can do is but a debt we owe to God, and his law; and could it be supposed that we could observe the law perfectly the remaining part of our lives, it is but what the law requires; this future obedience could never make amends for our past negligence, for our past transgressions; the case is evident, suppose you stand debtor to any person; and you say I am not able to pay the debt; but if you'll favour me with what I want, I will pay you for the future; now will the payment for those goods you receive afterwards, discharge the old score? No, that stands uncanceled still, just so it is with us, as sinners, if we think to be justified by the law; many are thinking if they have some good thoughts, if they leave off some of their old sins, go to church or meeting, do justice between man and

and man, &c. that God will accept them and justify 'em ; do you think so my brethren ! if you do you are sadly mistaken ; by the deeds of the law no flesh can be justified could you keep it perfectly to yours life's end, (which I am fully persuaded nether you or any man living can do) you could not be justified by it ; no, there is an old debt to pay, and it is not all our duties, services, cries, or tears that can expiate the least sin, or make satisfaction to God's justice for the least of our offences ; they have no merit in them as being imperfect, and as nothing can justify us but a perfect righteousness, so we cannot be justified by the law of Moses, neither ceremonial or moral. But some I know would be ready to object and say, was not Abraham our father justify by works ? it is true the Apostle James, 2, 21, puts this question, and in his sense it must be answered in the affirmative ; But I find that St. Paul says, Rom. 4, 3 *Abraham believed God and it was counted to him for righteousness*, and 2d verse, *If Abraham was justified by works, he had whereof to glory but not before God* ; you will be ready to say (my brethren) that these seem to clash with one another ; it is only seemingly, not really ; they were both dictated by the same spirit and therefore not really contradictory. They are easily reconciled if we understood St. Paul's speaking of Abraham's justification before God, which only by faith apprehending the righteousness of Christ, and St. James of his justification before men, or justifying his faith before men, and making it appear by his works that it was genuine ; and that this is the true sense is plain from the instance the Apostle brings of Abraham offering up his son Isaac. Abraham was justified 25 years before this ; that is before God, but by this noble act of his he made it really manifest that his faith was genuine ; but that we are not justified by works, or the deeds of the law, before God, seems to be the opinion of St. James, as well as St. Paul, James 1, 18. 2, 5. 5, 20. Further to reconcile these two Apostles, we should consider that they are not speaking of the same things (as I have already shewn) nor to the same persons. St. Paul is speaking in his Epistles of the Rom. and Gal. against those idolizing teachers that were mixing works with faith in the matter of justification ; and St. James had to do with those that had made wrong use of the Apostle Paul's doctrine, and were turning the grace of God into wantonness, that sinned because grace abounded ; such were the gnosticks like the libertines of our age. But as Mr. Burkit expresses it, "What God has joined, none must divide ; and what he has divided, none must join." That is, God having divided faith and works in our justification, none must join them ; and joined them in the lives of justified persons, and therefore none must
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separate them. Thus I have endeavoured to prove, that none can be justified by the law of Moses ; but how then must man be justified before God ? The answer is at hand in the words of our text, *By him, all that believe are justified, &c.* by him, that is by Christ ; this is confirmed by other scriptures, Rom. 3, 21 *When the Apostle had said, by the deeds of the law, &c.* he adds, *but now the righteousness of God without the law, &c.* 24, *being justified freely, &c.* from these scriptures taken together we may see how we must be justified, that is by Christ ; I might indeed observe that our justification, strictly speaking, or sentence of absolution is from God, and this of his free grace and mercy, being justified freely by his grace, but this is by Christ, in Christ, or upon the account of Christ ; thro' the redemption that is in Jesus : But I shall more particularly shew how we are justified by Christ. (1) With respect to the pardon of sin, which is included in our justification ; this is by Christ, and could not possibly be any otherway ; I have before shewed, it could not be had by any thing we could do ; no, God had determined he would never pardon sin, but with honour to his justice, as well as mercy ; and therefore could not pardon it, unless full satisfaction was first made ; but as his love inclined him to save rebellious man, so he was pleased to provide a way, wherein he might be just, and yet the justifier of his people ; and this was by setting forth Christ as a propitiation, or propitiatory sacrifice, Rom. 5, 25, *Him hath God set forth, &c. thro' faith in his blood to declare his righteousness for the remission of sins that are past ; he gave himself an offering for sin,* Is. 53, 10. Cor. 5, 21, *he hath made him to be sin, &c.* a sin offering ; a propitiatory sacrifice, by which the frowning face of God is calmed, justice satisfied, and the hand writing of ordinances that was against us, and contrary to us, is taken out of the way being nailed to the cross, Col. 2, 14, and so there is away made for pardon of sin, and we may truly say as the Apostle in the verse preceding our text, *Be it known to you, &c.* that thro' this man is preached the forgiveness of sins : Acts 10, 43, *To him gave all the Prophets, &c.* Col. 1, 14, *In whom we have redemption, thro' his blood the forgiveness of sins,* Eph. 1, 7.

Now Christ bearing the sins of his people on the tree, being wounded for their transgressions, and bruised for their iniquities ; enduring the wrath of God, and the curse of the law upon their account ; they are now set free, their transgressions are forgiven, and their sins covered ; sin being imputed to Christ, their substitute is no longer imputed to them ; blessed be God for his unspeakable gift ! But further, in order that our persons may be accepted with God, there is need of Christ's
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active obedience, he satisfied the preceptive part of the law as well as the penal, both were necessary to be done before we could be justified legally ; a criminal may be pardoned, and yet not be received into the favour of his judge ; so had Christ only purchased a pardon by his death, and not brought in a righteousness adequate to the demands of the law that stands in force still ; we could not have been accepted with God ; but this he has done ; by his active and passive obedience he has punished transgression, made an end of sin, and brought in an everlasting righteousness, Dan. 9, 24, *And this righteousness being imputed to us by virtue of our union with Christ, we are thereby justified legally before God from all things, from which we could not by the law of Moses.*

But what are these things from which we are justified ? this was the third thing I proposed to shew ; now this expression may include all immunities and privileges that justified persons are favoured with ; they are justified from all things, and we may also add justified to all things. I have already touched upon these, but shall consider them more particularly, (1) They are justified from all things, from all sin, I mean, with regard to the guilt of it, this is taken away ; he now beholds no iniquity in Jacob to punish it with his vindictive justice ; no, they are freed from all sin, their warfare is accomplished and their iniquity forgiven, having received at Christ's hands double for all their sins, Is. 40, 2, *They are justified from all things ;* from all sin, if we say past, present, and to come, it must be understood with some limitation. Those that are justified actually receive the remission of sins past, and hereby entering into a state of favour with God, have sufficient security that all future sins shall be actually pardoned, and that they shall be finally acquitted at the day of judgment ; *For whom he justifies, them he also glorifies,* Rom. 8, 30. In this sense some speak of a three-fold justification, an initial, a progressive, and final : by initial I understand that which we are made partakers off, when we are first united to Christ by a true faith, when we receive the remission of sins that are past ; by progressive justification, I understand that which after the commission of fresh sin, we are made partakers off, having a fresh sense of God's pardoning love and mercy, and putting forth a fresh act of faith on a crucified Jesus, we are again accepted with him ; by final, I mean, that which all believers shall be made partakers off at the day of judgment, when they shall be openly acquitted and absolved before angels and men ; indeed, as to God there is no time past, present, or to come ; and therefore it must in him be one act ; but as to us, and the sense of it, it may fitly be considered in the sense before mentioned.

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We may add further, he is justified from all things, not only from the guilt of sin, but from the power of it ; he is no longer under the law but under the grace, and therefore sin shall not have dominion, Rom. 6, 14. *Yea from the slavery and tyranny of Satan and the World.* Satan gained his empire of sin, and as sin is rooted out and mortified, so Satan's kingdom in us decreases proportionably ; and as we know that whom he justifies them he will sanctify in order to glorify, so we know that the God of peace will bruise Satan under the feet of all that are justified shortly, Rom. 16, 20. And then we may add further, they are justified to all things ; reconciliation, peace with God, adoption, sanctification and glorification, are all consequent upon it ; God is their God ; Jesus is their saviour, their mediator, their intercessor ; the Holy Ghost their sanctifier and comforter ; the Holy Angels their protectors and guardians ; the Saints their companions ; and Heaven their inheritance. O happy state ! Who shall lay any thing to the charge of them whom God justifies ? But who are these blessed persons ! Are all so ; no, who are they ? This was the fourth thing I proposed to shew, the answer is in the text. *All that believe ; by him all that believe are justified, &c.* All such, whether Jew or Gentile, Barbarian, Scythian, bond or free ; if they believe in Christ they are justified, and shall not come into condemnation ; it is faith that is alone instrumental in our justification, being justified by faith we have peace with God, Rom. 5, 1. and Rom. 4, 9. We say that faith was reckoned to Abraham for righteousness, not that faith as it was considered any work or act of his, was the matter of his righteousness, for certainly not faith itself, nor any act of imperfect obedience, can be the matter of our justification before God ; but as it is faith that is the only uniting grace which unites to Christ, and that whereby we receive and rest upon him alone for salvation, and by thus becoming one with him, and becoming members of his body, of his flesh, and of his bones, Eph. 5, 30. *His righteousness becomes ours, and upon that account we are justified before God, Rom. 3, 21, 22. For the righteousness of God without, &c. Even the righteousness of God which is by faith of Jesus Christ, &c.* Some indeed, say, that the righteousness of Christ was ours before faith, (and consequently justified before faith) ours in respect of right, because in the intention both of the Father and Son it was performed for us ; but it is certain it is not ours in respect of possession and enjoyment, we have not the knowledge of it before, and therefore (as we say) not actually justified before faith ; and hence we are said to have the righteousness of Christ imputed to us by faith, because we cannot know or discern that it is imputed but by faith

faith; and therefore before we can have any actual sense of our reconciliation and peace with God. *We must believe, being justified by faith, we have peace with God, thro' our Lord, &c. and rejoice in the hope of the Glory of God.* Rom. 5, 1. What this faith is or wherein it consists, I shall shew very briefly, with its antecedents and consequents. As to the act of faith or believing it is a receiving of Christ, and resting upon him alone for salvation; a receiving a whole Christ, with the whole soul; a whole Christ as prophet, priest, and king, with the whole soul, the understanding, the will, and the affections; but always before the soul is brought thus to receive Christ, there is a kind of preparatory work, or something antecedent; this is illumination, conviction and compunction. It is the burden of sin felt that brings the soul to Christ, but you know without conviction no compunction, and without illumination no conviction. Therefore, the way that God takes to bring sinners to Christ that they may be justified by him is by his illuminating spirit, by the preaching of the word, to open their blind eyes, to shew them what they are by nature and practice, whether they are going, and what their state will be if persisted in, and then will follow the convincing spirit, convictions will fasten on their minds, these arrows will stick fast in their hearts. The law says, such and such things are sins, and conscience says, thou art guilty, thou art the man, thou art the woman; such are pricked to the heart like *St. Peter's hearers*, Acts 7, 37. And when it is thus, then will follow a deep compunction of soul, as they, crying out men and brethren, what shall we do? Or, like the publican, God be merciful to me a sinner, now there will be self trying, self accusing, self condemning. *As the prodigal, father I have sinned, &c.* Then with David they will say with tears, *Against thee only have, &c.* Ps. 51. *I acknowledge my transgression, and my sin is ever before me.* Then they will say, *O Lord if thou shouldest mark iniquity I could not stand before thee,* Ps. 130, 3. My sins are great, numerous, highly aggravated, I deserve to be for ever cast out of thy presence, and be banished to hell; *but O Lord hear, O Lord forgive, O Lord hearken, and do, for thy name's sake,* Dan. 9, 19. Yea, for Christ's sake, I hear, tho' I am vile and sinful, thou art merciful; *with thee there is plenteous redemption,* Ps. 130, 7. Tho' I am wounded by sin, all over leprous, *there is balm in Gilead, there is a physician there;* I am filthy and polluted, *there is a fountain opened to wash in;* I am now convinced I am a sinner, a murderer, yet I hear there is a city of refuge; I am blind and ignorant, but I hear *Christ has the words of eternal life;* I cannot make any satisfaction for my sin, but I hear *Christ has made reconciliation for iniquity;* I have no

righteousness but what is like filthy rags, but I hear *Christ has brought in a perfect and everlasting righteousness*; and that he has pardon, peace, happiness and heaven, to give to all that come to him. And therefore now I will cast myself down at his feet, begging for mercy, and if I perish, I'll perish there. I now look unto thee (O my Saviour will the soul say) thou art just such a one as I want, I receive thee with open arms for my prophet, priest, and king; I now yield myself to thy teaching, I now am willing to be saved, and ruled by thee, make me thy own for ever; and oh! my brethren, when the soul is thus brought to touch the hem of Christ's garment, it will find virtue come out of him to heal it of his diseases; thus putting forth the hand of faith it shall soon know what it is to be justified from all things. Thus is this faith ordinarily wrought in the soul of all those that are truly justified. But it may not be amiss perhaps, if I briefly hint at the consequences of this faith, that is true justifying saving faith; there are various kinds of faith, and but one saving, therefore we had need to examine narrowly lest we be mistaken. (1) This faith if it be right will take us out of ourselves and every creature to God in Christ. (2) *If we have this justifying faith it will work by love*, Gal. 5, 6. (3) *Where this is in the soul it will be heartily willing to part with all in the world, rather than forsake Christ that overcomes the world*, 1 John 5, 4. Both the smiles and the frowns of it. (4) It is always attended with good works, for it purifies the heart, and changes the life, such are new creatures; faith unites to Christ, and all that are in Christ are new creatures, 2 Cor. 5, 17. Have new thoughts, speak new words, and perform new actions; are renewed after the image of God in righteousness and holiness, and are adorning the doctrine of God our Saviour in all things, Titus 2, 10. *Such are denying ungodliness and worldly lusts, and endeavouring to live soberly, righteously, and godly, in this present evil world*, Ti. 2, 12. And whoever thus believes on Christ, whoever has thus been enlightened, convinced, converted, and brought to Christ to receive him as offered in the Gospel, here given up themselves to him in an everlasting covenant to be his subjects and servants to their lives end, have found peace with God, and conscience, and are now living to him that died for them; such are certainly justified from all things, from which they would not be justified by the law of Moses. I now come, in the fifth place, to make some improvement of this important subject; I think it is a very important one, if we are ignorant of it, we are no Christians. And from what has been said, I infer, first, the great folly, madness, the sin of all those that are seeking justification, by the deeds of the law, that are thinking to be

be saved by their own little performances; of these there are several sorts; some of the more ignorant and profane, if they have a good thought, or a good wish now and then, think will be sufficient; they will tell us they have good hearts, and hope to be saved: Alas! vain man, or woman, when wilt thou be wise? What is thy heart? A sink of sin, deceitful and desperately wicked; and suppose it was good (which it cannot be without true faith in Christ) while thou art ignorant of the true way of salvation by Christ, thou art not justified, and therefore in a state of condemnation: Others will, perhaps, go further; they will perhaps keep strictly to their Church, or Meeting, on the Lord's days; read a Chapter or two in their houses, perhaps on that day, and it may be pray once a week, and all will be well, their hearts will be sincere and hope God will accept them; Alas! what is all this, thy pitiful righteousness; all rags and holes; what must become of all thy sins of omission and commission committed against God every day? Will thy serving God a little one day in seven make amends for them? No, indeed. By mumbling over a few prayers, &c. thy conscience may be a little quieted, and thou art at peace, and hopes all is well. But, O sinner, deceive not thyself, this is a false peace, a devilish peace, the wound is heal'd too slightly; I must tell you, nothing but the blood of Christ, the great sin offering, sprinkled on thy conscience by faith, can bring true peace betwixt God and thy soul; may the Lord undeceive all those that are trusting in these things!

But it may be, that there are others that go further still; such as seemingly keep the law, both towards God and man, are religiously devout in all duties, public and private, in fasting, praying, reading, &c. and yet for all this may be ignorant of true justifying faith in Christ. Many have confessed this (when God by his spirit hath opened their eyes) that notwithstanding all their seeming devotion, they were ignorant of true faith in Christ, and a sense of his pardoning forgiving love: O the folly, nay the sin of all such that are resting in a form of Godliness; it is an aggravated sin, it is making a saviour of their duties, and taking the crown from Christ's head, but he will not give his glory to another, he will be all, and in all, or none at all; if any live and die in this state, their case is dangerous and deplorable.

II. We may infer also, the great love of God to fallen man, that he would give his only son to be a propitiatory sacrifice; when no other way would be sufficient for our redemption that he would part with him; and also the love of Christ, when nothing less than his blood would be sufficient he willingly gave it;

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O may we all joy in God thro' our Lord Jesus Christ, by whom we now receive the atonement, Rom. 5, 11.

III. We may infer, the great happiness of all those who believe in Christ, they are justified from all things ; pardon, peace, happiness and heaven are theirs : O should not this encourage all those to seek after it that have not as yet a sense of it ; come, O trembling sinner, I have good news for thee this day ; I am commissioned to preach forgiveness of sin to thee in Christ's name, if thou wilt come and look to thy Saviour ; believe in him, and thou shalt be saved ; believe in him and thou shalt be justified from all things : Whither wilt thou run for help ? Wilt thou run to the law ? It will condemn thee ; nay, come and behold thy bleeding lamb, behold him hung upon the tree, cast thyself down at the foot of the Cross, and resolve if thou perishest, thou wilt perish there, and I am persuaded thou wilt assuredly find that joy and peace in believing which the world knows nothing of ; *O sinners look to your Saviour ; O saints rejoice in your Lord, who has bought you with a price, and glorify God in your body and in your spirit which are his, 1 Cor. 6, 20.* Thus may you and I live to his glory here, that we may be glorified with him hereafter, and join the celestial choir, in ascribing blessing, and honour, and glory, and power, to him that sits upon the Throne and to the Lamb for ever and ever, *Amen.*

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